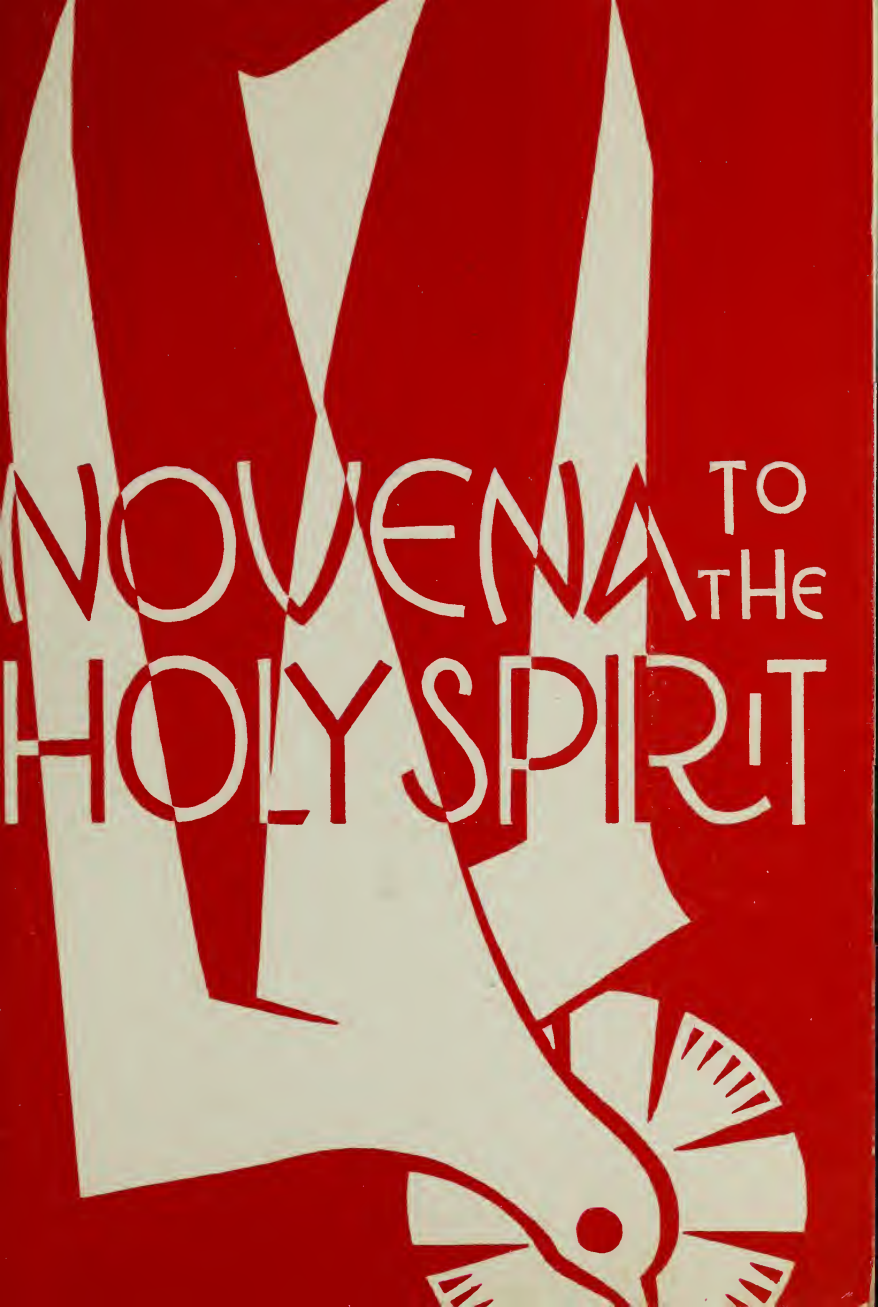
NOVENA TO THE HOLY SPIRIT



NOVENA TO THE HOLY SPIRIT

FIRST DAY	Come, Holy Spirit, Lord of Love	4
SECOND DAY	The Gift of Fear of the Lord	8
THIRD DAY	The Gift of Piety	12
FOURTH DAY	The Gift of Knowledge	16
FIFTH DAY	The Gift of Fortitude	20
SIXTH DAY	The Gift of Counsel	24
SEVENTH DAY	The Gift of Understanding	28
EIGHTH DAY	The Gift of Wisdom	32
NINTH DAY	The Soul of the Mystical Body	36
	Benediction Hymns	40

Novena

to the

Holy Spirit

Arranged for Parish Use

To the memory of

MOST REV. JOSEPH F. BUSCH

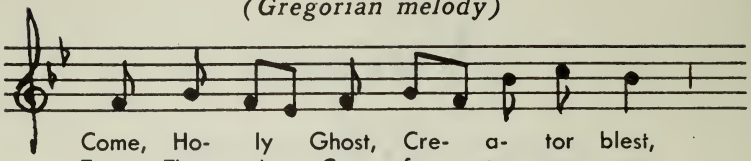
Fourth Bishop of St. Cloud

1866-1953

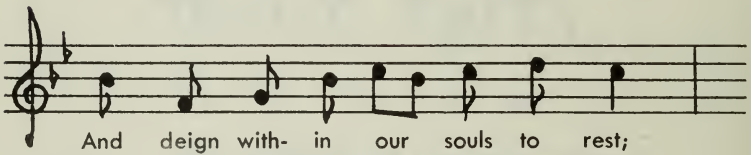
THE LITURGICAL PRESS

COME, HOLY GHOST

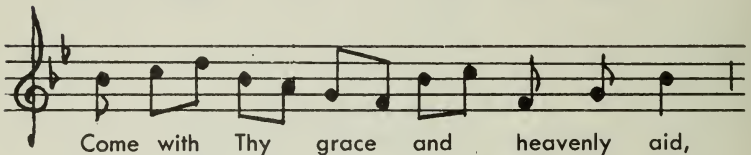
(Gregorian melody)



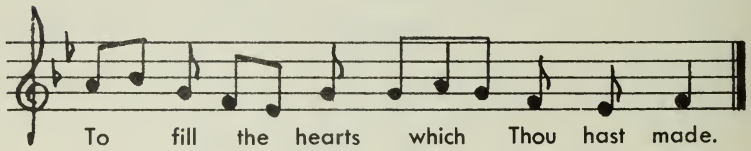
Come, Ho- ly Ghost, Cre- a- tor blest,
To Thee, the Com- for- ter, we cry;
All Praise to God the Father be;



And deign with- in our souls to rest;
To Thee the Gift of God most High;
All thanks e- ter- nal Son to Thee;



Come with Thy grace and heavenly aid,
The Fount of life, the Fire of love,
All glo- ry as is ev-er meet,



To fill the hearts which Thou hast made.
The soul's A- noint- ing from a- bove.
To God the Ho- ly Pa- ra- clete.

Nihil obstat: John A. Eidenschink, O.S.B., J.C.D., *Censor deputatus. Imprimi potest:* ✠Baldwin W. Dworschak, O.S.B., D.D., *Abbot of St. John's Abbey. Imprimatur:* ✠Peter W. Bartholome, D.D., *Bishop of St. Cloud,* March 12, 1954.

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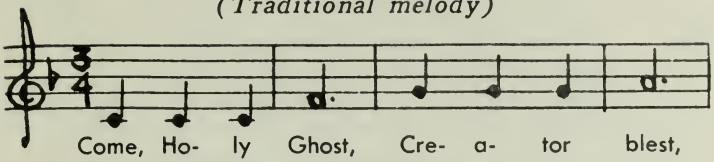
COME, HOLY GHOST

(Traditional melody)



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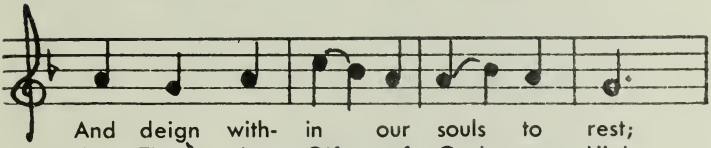
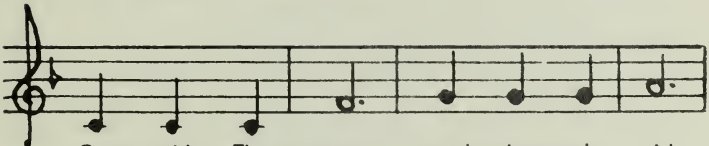
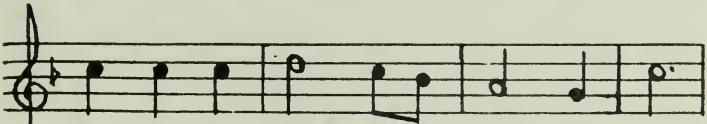


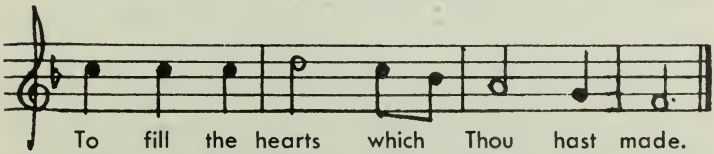
And deign with- in our souls to rest;
To Thee the Gift of God most High;
All thanks e- ter- nal Son to Thee;



Come with Thy grace and heavenly aid,
The Fount of life, the Fire of love,
All glo- ry as is ev- er meet,



To fill the hearts which Thou hast made.
The soul's A- noint- ing from a- bove.
To God the Ho- ly Pa- ra- clete.



To fill the hearts which Thou hast made.
The soul's A- noint- ing from a- bove.
To God the Ho- ly Pa- ra- clete.

COME, HOLY SPIRIT, LORD OF LOVE

Hymn

ALL: Come, Holy Ghost, Creator blest,
And deign within our souls to rest;
Come with Thy grace and heavenly aid,
To fill the hearts which Thou hast made.

To Thee, the Comforter, we cry;
To Thee, the Gift of God Most High;
The Fount of life, the Fire of love,
The soul's Anointing from above.

All praise to God the Father be;
All thanks, eternal Son, to Thee;
All glory, as is ever meet,
To God the Holy Paraclete.

℣. O God, come to our assistance.
℟. O Lord, make haste to help us.

℣. Glory be to the Father, and to the Son, and to the Holy Ghost,
℟. As it was in the beginning, is now and ever shall be world without end. Amen. Alleluia.

Antiphon

ALL: When I shall be sanctified in you, * I will gather you together out of all the countries, / and I will give you a new spirit, alleluia.

Psalm 103:24, 27-35

ALL: How manifold are your works, O Lord! In wisdom you have wrought them all; / the earth is full of your creatures;

They all look to you / to give them food in due time.

When you give it to them, they gather it; / when you open your hand they are filled with good things.

If you hide your face, they are dismayed; / if you take away their breath, they perish and return to their dust.

When you send forth your spirit, they are created, / and you renew the face of the earth.

May the glory of the Lord endure forever; / may the Lord be glad in his works!

He who looks upon the earth, and it trembles; / who touches the mountains, and they smoke!

I will sing to the Lord all my life; / I will sing praise to my God while I live.

Pleasing to him be my theme; / I will be glad in the Lord.

May sinners cease from the earth, and may the wicked be no more. / Bless the Lord, O my soul!

Glory be to the Father, and to the Son, / and to the Holy Ghost,

As it was in the beginning, is now and ever shall be / world without end. Amen.

Antiphon

ALL: When I shall be sanctified in you, I will gather you together out of all the countries, / and I will give you a new spirit, alleluia.

Chapter—John 14:15-18

LEADER: If you love me, keep my commandments. And I will ask the Father and he will give you another Advocate to dwell with you forever, the Spirit of truth whom the world cannot receive, because it neither sees him or knows him. But you shall know him, because he will dwell with you, and be in you. I will not leave you orphans; I will come to you.

℟. Thanks be to God.

℣. Give thanks to the Lord, for He is good,
℟. For His goodness endures forever.

℣. Lord, have mercy on us.
℟. Christ, have mercy on us. Lord, have mercy on us.

Our Father, who art in heaven, hallowed be Thy name. / Thy kingdom come, Thy will be done, on earth as it is in heaven. / Give us this day our daily bread, /

and forgive us our trespasses as we forgive those who trespass against us, / and lead us not into temptation, but deliver us from evil.

℣. The Lord be with you.
℟. And with your spirit.

Prayer

LEADER: Let us pray. Grant, we beseech You, O almighty God, that the brightness of Your glory may shine upon us; and the light of Your light by the illumination of the Holy Ghost, may confirm the hearts of those who have been born again by Your grace. Through Christ our Lord.

℟. Amen.

℣. The Lord be with you.
℟. And with your spirit.

℣. Let us bless the Lord.
℟. Thanks be to God.

℣. May the souls of the faithful departed through the mercy of God rest in peace.
℟. Amen.

REFLECTIONS

(For private use)

When the Lord says: "I will ask the Father and he will give you another Advocate," He reveals Himself to be a Paraclete. For in Latin paraclete is called "advocate," and it is said of Christ: "We have an advocate with the Father, Jesus Christ the just." Even as He said that the world cannot receive the Holy Spirit, so it is also said: "The prudence of the flesh is an enemy of God; for it is not subject to the law of God, neither can it be." This is the same as if we say: "Injustice cannot be justice." When He speaks here of the world, He means the lovers of the world; this love is not from the Father. And thus, over against the love of this world which we strive to minimize and extin-

guish within ourselves, stands the love of God which is poured into our hearts by the Holy Spirit, Who is given to us.

The world, therefore, cannot receive Him because it does not see Him nor know Him. Wordly love does not have those invisible eyes with which the Holy Spirit may be seen because He cannot be seen except in an invisible manner. "But you," He says, "shall know Him, because He will dwell with you, and be in you." He will be in them, that He may dwell. He will not dwell, that He may be in them; for, to dwell in any place, it is necessary first to be there. But so that they would not think these words: "will dwell with you," were meant in the same sense in which a guest customarily dwells with a man in a visible way, He explains what he said: "He will dwell with you," by adding: "and be in you."

Thus, He is seen in an invisible way. Nor can we have any knowledge of Him if He is not in us. In a similar way our conscience is seen by ourselves within ourselves. For we see another person's face while not being able to see our own; yet we do see our own conscience, but not that of another. Our conscience is never anywhere else than in ourselves; but the Holy Spirit can also be apart from us. In fact, He is given that He may also be in us, but He cannot be seen and known by us as He should be, if He is not within us. After promising that the Lord would send the Holy Spirit, in order to prevent anyone from thinking that the Lord would give Him, as it were, in place of Himself, or in such a way that He would not be with them at the same time, He added the words: "I will not leave you orphans, I will come to you." Thus, although the Son of God has adopted us as sons of His Father and willed that we should have by grace the same Father as He has by nature, still He Himself in some way shows a fatherly affection toward us when He says: "I will not leave you orphans."

St. Augustine, Bishop of Hippo

THE GIFT OF FEAR OF THE LORD

Hymn

ALL: O God of truth, O Lord of might,
Disposing time and change aright,
Who clothes the splendid morning ray
And gives the heat at noon of day:

Extinguish Thou each sinful fire,
And banish every ill desire:
And while Thou keepest the body whole,
Shed forth Thy peace upon the soul.

To God the Father, heavenly King,
And God the Virgin's Son, we bring,
As to the Holy Ghost, our lays
Of highest glory and of praise.

℣. O God, come to our assistance.
℟. O Lord, make haste to help us.

℣. Glory be to the Father, and to the Son, and to the Holy Ghost,
℟. As it was in the beginning, is now and ever shall be world without end. Amen. Alleluia.

Antiphon

ALL: The root of wisdom * is to fear the Lord, / and the branches thereof are long-lived, alleluia.

Psalm 33:12-23

ALL: Come, children, hear me; / I will teach you the fear of the Lord.
Which of you desires life, / and takes delight in prosperous days?
Keep your tongue from evil / and your lips from speaking guile;

Turn from evil, and do good; / seek peace and follow after it.

The Lord has eyes for the just, / and ears for their cry.

The Lord confronts the evildoers, / to destroy remembrance of them from earth.

When the just cry out, the Lord hears them, / and from all their distress he rescues them.

The Lord is close to the brokenhearted; / and those who are crushed in spirit he saves.

Many are the troubles of the just man, / but out of them all the Lord delivers him;

He watches over all his bones; / not one of them shall be broken.

Vice slays the wicked, / and the enemies of the just pay for their guilt.

But the Lord redeems the lives of his servants; / no one incurs guilt who takes refuge in him.

Glory be to the Father, and to the Son, / and to the Holy Ghost,

As it was in the beginning, is now and ever shall be / world without end. Amen.

Antiphon

ALL: The root of wisdom is to fear the Lord, / and the branches thereof are long-lived, alleluia.

Chapter—Ecclus. 2:18-21

LEADER: They that fear the Lord will not be incredulous to his word; and they that love him will keep his way. They that fear the Lord will seek after the things that are pleasing to him; and they that love him shall be filled with his law. They that fear the Lord will prepare their hearts, and in his sight will sanctify their souls. They that fear the Lord keep his commandments, and will have patience even until his visitation.

℟. Thanks be to God.

℣. How great is he who finds wisdom and knowledge.

℟. But there is none above him who fears the Lord.

℣. Lord, have mercy on us.

℟. Christ, have mercy on us. Lord, have mercy on us.

Our Father, who art in heaven, hallowed be Thy name. / Thy kingdom come, Thy will be done, on earth as it is in heaven. / Give us this day our daily bread, / and forgive us our trespasses as we forgive those who trespass against us, / and lead us not into temptation, but deliver us from evil.

℣. The Lord be with you.

℟. And with your spirit.

Prayer

LEADER: Let us pray. Grant, O Lord, that we may have a perpetual fear and love of Your holy name; for You never fail to direct and govern by Your grace those whom You bring up in the steadfastness of Your love. Through Christ our Lord.

℟. Amen.

℣. The Lord be with you.

℟. And with your spirit.

℣. Let us bless the Lord.

℟. Thanks be to God.

℣. May the souls of the faithful departed through the mercy of God rest in peace.

℟. Amen.

REFLECTIONS

(For private use)

The Sacrament of Confirmation perfects and completes the initial operations of the Holy Ghost within us. It puts us in possession of all the elements, all the resources, all the forces of the supernatural life . . .

It is not enough for us to be confirmed and to have at our disposal the gifts of the Holy Ghost. They must

be used. They move the soul to act; "the sons of God are led by the Spirit of God." But the soul must not remain passive; if the Holy Ghost moves it, it is to make it act. The gifts are pliant, versatile forces that are not inclined to slumber, that require to be used, to be converted into action. One can be very strong and yet do nothing; the responsibility is none the less great. The action of the Holy Ghost is subtle and complex. It is one, if you will, but it is pliant, it adapts itself to various circumstances; it is exercised under different forms; it affects one or other of our faculties. And these operations are classified under seven different names.

What then is the characteristic of each of the seven gifts, and how does their varied action blend into one harmonious whole?

The gift of fear gives us a profound sentiment of the greatness and the sovereign majesty of God. Practically it places us in the presence of God, inasmuch as he is the omnipotent Master. It shows our duty, from the point of view of an obligation.

This reverential fear that keeps the soul attentive and docile to the authority of God comes from faith; it disposes us to adoration, it is not inconsistent with hope; it does not preclude love. It constitutes the fundamental principle of all solid virtue; the indispensable groundwork of perfection . . .

We must aim at perfection, words easily said; but it is a severe, arduous undertaking, this aiming at perfection, and has no attraction for nature, to which it offers nothing but tribulation, whilst it exacts continual self-sacrifice. Therefore nature is disgusted and recoils. Then the will wavers, is apprehensive. And to enable the unstable will to decide on this arduous task and to remain firm in its decision, the ordinary help of the infused virtues is not enough. To urge it, to support it, the will requires a stronger stimulus. And this is the role and the effect of the gift of fear.

Bishop Maurice Landrieux of Dijon

THE GIFT OF PIETY

Hymn

ALL: Within our senses ever dwell,
And worldly darkness thence expel:
Long as the days of life endure,
Preserve our souls devout and pure.

The Faith that first must be possessed,
Root deep within our inmost breast;
And joyous Hope in second place,
Then Charity, Thy greatest grace.

The Father and the Son we laud,
And Thee sweet Spirit, Breath of God;
With whom our predecessors bright
Live joyous in eternal light.

℣. O God, come to our assistance.
℟. O Lord, make haste to help us.

℣. Glory be to the Father, and to the Son, and to the Holy Ghost,
℟. As it was in the beginning, is now and ever shall be world without end. Amen. Alleluia.

Antiphon

ALL: Be filled with the Spirit, * speaking to one another in psalms and hymns and spiritual songs, / and making melody in your hearts to the Lord, alleluia.

Psalm 144:1-10

ALL: I will extol you, O my God and King, / and I will bless your name forever and ever.

Every day will I bless you, / and I will praise your name forever and ever.

Great is the Lord and highly to be praised; / his greatness is unsearchable.

Generation after generation praises your works / and proclaims your might.

They speak of the splendor of your glorious majesty / and tell of your wondrous works.

They discourse of the power of your terrible deeds / and declare your greatness.

They publish the fame of your abundant goodness / and joyfully sing of your justice.

The Lord is gracious and merciful, / slow to anger and of great kindness.

The Lord is good to all / and compassionate toward all his works.

Let all your works give you thanks, O Lord, / and let your faithful ones bless you.

Glory be to the Father, and to the Son, / and to the Holy Ghost,

As it was in the beginning, is now and ever shall be / world without end. Amen.

Antiphon

ALL: Be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, / and making melody in your hearts to the Lord, alleluia.

Chapter—Rom. 8:26-27

LEADER: In like manner the Spirit also helps our weakness. For we do not know what we should pray for as we ought, but the Spirit himself pleads for us with unutterable groanings. And he who searches the hearts knows what the Spirit desires, that he pleads for the saints according to God.

℟. Thanks be to God.

℣. Pour forth upon us the Spirit from on high,

℟. And the wild waste shall become a fruitful field.

℣. Lord, have mercy on us.

℟. Christ, have mercy on us. Lord, have mercy on us.

Our Father, who art in heaven, hallowed be Thy name. / Thy kingdom come, Thy will be done, on earth as it is in heaven. / Give us this day our daily bread, /

and forgive us our trespasses as we forgive those who trespass against us, / and lead us not into temptation, but deliver us from evil.

℣. The Lord be with you.
℟. And with your spirit.

Prayer

LEADER: Let us pray. Grant, we beseech You, O almighty and merciful God, that the Holy Ghost, coming to us, may make us the temples of His glory. Through Christ our Lord.

℟. Amen.

℣. The Lord be with you.
℟. And with your spirit.

℣. Let us bless the Lord.
℟. Thanks be to God.

℣. May the souls of the faithful departed through the mercy of God rest in peace.
℟. Amen.

REFLECTIONS

(For private use)

The beginnings of the regeneration and renovation of man are by Baptism. In this sacrament when the unclean spirit has been expelled from the soul, the Holy Ghost enters in and makes it like to Himself. "That which is born of the Spirit, is spirit" (John 3:6). The same Spirit gives Himself more abundantly in Confirmation, strengthening and confirming Christian life; from which proceeded the victory of the martyrs and the triumph of the virgins over temptations and corruptions. We have said that the Holy Spirit gives Himself: "The charity of God is poured forth in our hearts by the Holy Spirit who has been given to us" (Rom. 5:5). For He not only brings to us His Divine gifts, but is the Author of them and is Himself the supreme Gift, who, proceeding from the mutual love of

the Father and the Son, is justly believed to be and is called "Gift of God most High."

To show the nature and efficacy of this Gift it is well to recall the explanation given by the Doctors of the Church of the words of Holy Scripture. They say that God is present and exists in all things, "by His power, in so far as all things are subject to His power; by His presence, inasmuch as all things are uncovered and open to His eyes; by His essence, inasmuch as He is present to all as the cause of their being" (St. Th. la., q. viii, a. 3). But God is in man, not only as in inanimate things, but because He is more fully known and loved by him, since even by nature we spontaneously love, desire and seek after the good. Moreover God by grace resides in the just soul as in a temple, in a more intimate and peculiar manner. From this proceeds that union of affection by which the soul adheres more closely to God, more so than the friend is united to his most loving and beloved friend, and enjoys God in all fulness and sweetness.

Now this wonderful union, which is properly called "indwelling," differs only in degree or state from that with which God beatifies the saints in Heaven. Although it is most certainly produced by the presence of the whole Blessed Trinity: "We will come to him and make our abode with him" (John 14:23), nevertheless it is attributed in a peculiar manner to the Holy Ghost. For, while traces of Divine power and wisdom appear even in the wicked man, charity, which as it were, is the special mark of the Holy Ghost, is shared in only by the just. In harmony with this, the same Spirit is called Holy, for He, the first and supreme Love, moves souls and leads them to sanctity, which ultimately consists in the love of God. Wherefore the apostle when calling the Just the temple of God, does not expressly mention the Father or the Son, or the Holy Ghost: 'Do you not know that your members are the temple of the Holy Spirit, who is in you, whom you have from God" (1 Cor. 6:19).

Pope Leo XIII

THE GIFT OF KNOWLEDGE

Hymn

ALL: And now, O holy God, this day
Regard us as we humbly pray,
And send us from Thy heavenly seat
The blessings of the Paraclete.

Thou once in every holy breast
Didst bid indwelling grace to rest:
This day our sins, we pray, release,
And in our time, O Lord, give peace.

Enduring laud and praise be done
To God the Father, and the Son,
And to the Holy Paraclete,
For endless ages, as is meet.

℣. O God, come to our assistance.
℟. O Lord, make haste to help us.

℣. Glory be to the Father, and to the Son, and to the Holy Ghost,

℟. As it was in the beginning, is now and ever shall be world without end. Amen. Alleluia.

Antiphon

ALL: Strip off the old man * with his deeds and put on the new one, / one that is being renewed unto perfect knowledge according to the will of his creator, alleluia.

Psalm 38:5-13

ALL: Let me know, O Lord, my end and what is the number of my days, / that I may learn how frail I am.

A short span you have made my days, and my life is as naught before you; / only a breath is any human existence.

A phantom only, man goes his ways; like vapor only are his restless pursuits; / he heaps up stores, and knows not who will use them.

And now, for what do I wait, O Lord? / In you is my hope.

From all my sins deliver me; / a fool's taunt let me not suffer.

I was speechless and opened not my mouth, / because it was your doing;

Take away your scourge from me; / at the blow of your hand I wasted away.

With rebukes for guilt you chasten man; / you dissolve like a cobweb all that is dear to him; only a breath is any man.

Hear my prayer, O Lord; to my cry give ear; / to my weeping be not deaf!

For I am but a wayfarer before you, / a pilgrim like all my fathers.

Glory be to the Father, and to the Son, / and to the Holy Ghost,

As it was in the beginning, is now and ever shall be / world without end. Amen.

Antiphon

ALL: Strip off the old man with his deeds and put on the new one, / one that is being renewed unto perfect knowledge according to the will of his creator, alleluia.

Chapter—1 Cor. 2:11-13

LEADER: For who among men knows the things of a man save the spirit of the man which is in him? Even so, the things of God no one knows but the Spirit of God. Now we have received not the spirit of the world, but the spirit that is from God, that we may know the things that have been given us by God. These things we also speak, not in words taught by human wisdom, but in the learning of the Spirit, combining spiritual with spiritual.

℟. Thanks be to God.

℣. The Spirit searches all things,

℟. Even the deep things of God.

℣. Lord, have mercy on us.

℟. Christ, have mercy on us. Lord, have mercy on us.

Our Father, who art in heaven, hallowed be Thy name, / Thy kingdom come, Thy will be done, on earth as it is in heaven./ Give us this day our daily bread, / and forgive us our trespasses as we forgive those who trespass against us, / and lead us not into temptation, but deliver us from evil.

℣. The Lord be with you.
℟. And with your spirit.

Prayer

LEADER: Let us pray. O Lord, we beseech You, mercifully pour into our souls Your Holy Spirit, by whose wisdom we were created and by whose providence we are governed. Through Christ our Lord.

℟. Amen.

℣. The Lord be with you.
℟. And with your spirit.

℣. Let us bless the Lord.
℟. Thanks be to God.

℣. May the souls of the faithful departed through the mercy of God rest in peace.
℟. Amen.

REFLECTIONS

(For private use)

What is the effect of this gift of knowledge upon the reason of man? It gives to the intellect a certain quality akin to the truth itself. Just as light and heat are akin to each other, and as heat and fire are also akin to each other, just as some materials have a ready affinity with others; some kindle, as the touchwood, some absolutely refuse the fire, as the cold stone, so the reason that has in it the light of faith and the love of truth, by this gift of the Holy Ghost becomes, as it were, akin to the word of God. It gives a predisposition to see and love the truth.

And, again, as when two flames are brought into the neighborhood of each other they draw to each other, and mingle and become one flame, so the reason or the

intelligence, illuminated by the light of faith, and with an instinct of love, unites itself to the truths of revelation. It has a certain kindred nature whereby the reason is conformed to the mind. Now no man is more incapable of understanding the revelation of God than a man whose intellect is falsified by the habit of perverseness, such as insincerity and lying. Moral obliquities bring on a crookedness which hinders the faculty of discerning the rectitude of God's truth and the perfections of God's law. Again, a man that is sensual and impure blinds his moral sight. The law of God in its purity and unspotted sanctity is to such a man incomprehensible. A man who is unjust has something in him which rises up against the justice of God: he cannot understand the counsels of God because his moral nature is depraved, and his moral nature is depraved because his intellect has a flaw in the lens. But when the reason is conformed to the light and the law of God, then he can discern the truth of God with a facility which no sensual man can possess. St. Paul says: "For the clean all things are clean, but for the defiled and unbelieving nothing is clean; for both their mind and their conscience are defiled."

There is a science of God, and it is the gift of God. Do not say "this science of God is too hard for me." Ask for it, and it shall be given to you . . . "freely you have received, freely give." Nothing can be compared to the knowledge of Jesus Christ. Give it freely. Spread abroad this knowledge by word and deed; spread it right and left. Break the Bread you have received to all who stand in need of it. "Cast your bread upon the water, and you shall find it after many days." "In the morning sow your seed, and in the evening hold not your hand, for you know not which shall prosper." You shall find it in the great harvest-home upon the eternal hills. "They that are learned (that is, in the science of God and of salvation) shall shine as the brightness of the firmament, and they that have instructed many unto justice, are as the stars to all eternity."

Henry Cardinal Manning

THE GIFT OF FORTITUDE

Hymn

ALL: In varying tongues the Lord they praised,
The gathering people stood amazed;
And whom the Comforter divine
Inspired, they mocked as full of wine.

These things were done in type today,
When Eastertide had worn away,
The number told which once set free
The captive at the jubilee.

To Thee, O Christ, our loving King,
All glory, praise and thanks we bring;
All glory, as is ever meet,
To Father and to Paraclete.

℣. O God, come to our assistance.
℟. O Lord, make haste to help us.

℣. Glory be to the Father, and to the Son, and to the Holy Ghost,
℟. As it was in the beginning, is now and ever shall be world without end, Amen. Alleluia.

Antiphon

ALL: They were all filled * with the Holy Ghost, / speaking the wonderful works of God, alleluia.

Psalm 67:29-36

ALL: Show forth, O God, your power, / the power O, God, with which you took our part;
For your temple in Jerusalem / let the kings bring you gifts.
Rebuke the wild beast of the reeds, / the herd of strong bulls and the bullocks, the nations.
Let them prostrate themselves with bars of silver; / scatter the peoples who delight in war.

Let nobles come from Egypt; / let Ethiopia extend its hand to God.

You kingdoms of the earth, sing to God, / chant praise to the Lord who rides on the heights of the ancient heavens.

Behold his voice resounds, the voice of power: / "Confess the power of God!"

Over Israel is his majesty; / his power is in the skies.

Awesome in his sanctuary is God, the God of Israel; / he gives power and strength to his people. Blessed be God!

Glory be to the Father, and to the Son, / and to the Holy Ghost,

As it was in the beginning, is now and ever shall be / world without end. Amen.

Antiphon

ALL: They were all filled with the Holy Ghost, / speaking the wonderful works of God, alleluia.

Chapter—2 Cor. 4:7-9, 16

LEADER: But we carry this treasure in vessels of clay, to show that the abundance of the power is God's and not ours. In all things we suffer tribulation, but we are not distressed; we are sore pressed, but we are not destitute; we endure persecution, but we are not forsaken; we are cast down, but we do not perish. Wherefore we do not lose heart. On the contrary, even though our outer man is decaying, yet our inner man is being renewed day by day.

℟. Thanks be to God.

℣. My grace is sufficient for you,
℟. For strength is made perfect in weakness.

℣. Lord, have mercy on us.
℟. Christ, have mercy on us. Lord, have mercy on us.

Our Father, who art in heaven, hallowed be Thy name, / Thy kingdom come, Thy will be done, on earth as it is in heaven. / Give us this day our daily bread, / and forgive us our trespasses as we forgive those who trespass against us, / and lead us not into temptation. but deliver us from evil.

℣. The Lord be with you.
℟. And with your spirit.

Prayer

LEADER: Grant to Your Church, we beseech You, O merciful God, that being gathered within the fold of the Holy Spirit, she may not be troubled by attack from the foe. Through Christ our Lord.

℟. Amen.

℣. The Lord be with you.
℟. And with your spirit.

℣. Let us bless the Lord.
℟. Thanks be to God.

℣. May the souls of the faithful departed through the mercy of God rest in peace.
℟. Amen.

REFLECTIONS

(For private use)

The character of Confirmation, the first and direct effect of its administration, makes the Christian an official witness to the truth of the Christian faith.

Therefore, as the official donning of the military uniform confers upon the citizen the public right and duty to fight in defense of his country, so the reception of this character gives to the Christian the publicly recognized right and duty to defend the faith of Christ and the Church. "Analogy with the life of the body," writes St. Thomas, "shows that the activity of an adult

differs from that of a new-born child. Therefore in Confirmation we receive the spiritual power to perform certain sacred actions different from those for which we are empowered by Baptism. In Baptism a man receives power for those actions which concern his own salvation, in so far as he lives his own life. But in Confirmation he receives power for those actions which concern the spiritual combat against the enemies of the faith."

But with the character of Confirmation is intimately connected that further and more precious gift, by reason of which this sacrament is called pre-eminently the gift of the Holy Spirit. When a soldier has been arrayed in his uniform he is given arms to fight with. And so the character of Confirmation brings with it that special outpouring of the Spirit, that most abundant increase of sanctifying grace, which endows the soul with the militant vigor of spiritual manhood. The soul is already in the state of grace, but the Holy Ghost comes now to fill up its measure, to pour out in greater fulness the virtues and gifts of the Spirit: gifts of wisdom, understanding, counsel, fortitude, knowledge, piety, fear of the Lord, all those invaluable endowments, in short, which it had first begun to possess in Baptism, and conferring in addition that sacramental grace which, as St. Thomas explains, adds to sanctifying grace in general a special help towards the particular effects for which the sacrament is intended. In this case, therefore, a supernatural disposition for the courage and fortitude which will be demanded by the task of professing and defending the faith. "The effect of this sacrament," we read in the Council of Florence, "is that the Holy Spirit is given us *unto strength*, as He was given to the Apostles on the day of Pentecost, that is to say, in order that the Christian may boldly confess the name of Christ."

Canon George D. Smith

THE GIFT OF COUNSEL

Hymn

ALL: Blest joys for mighty wonders wrought
The year's revolving orb has brought
What time the Holy Ghost in flame
Upon the Lord's disciples came.

The quivering fire their heads bedewed
In cloven tongues similitude,
That eloquent their words might be,
And fervid all their charity.

To God the Father, God the Son,
And God the Spirit, Three in One,
Praise, honor, might and glory be,
From age to age eternally.

℣. O God, come to our assistance.
℟. O Lord, make haste to help us.

℣. Glory be to the Father, and to the Son, and to the Holy Ghost,
℟. As it was in the beginning, is now and ever shall be world without end. Amen. Alleluia.

Antiphon

ALL: Receive the most sweet gift * which shall be your glory, / giving thanks to God who has called you to the heavenly kingdom, alleluia.

Psalm 15

ALL: Keep me, O God, for in you I take refuge; / I say to the Lord, "My Lord are you. Apart from you I have no good."

How wonderfully has he made me cherish / the holy ones who are in his land!

They multiply their sorrows who court other gods. / Blood libations to them I will not pour out, nor will I take their names upon my lips.

O Lord, my allotted portion and my cup, / you it is who hold fast my lot.

For me the measuring lines have fallen on pleasant sites; / fair to me indeed is my inheritance.

I bless the Lord who counsels me; / even in the night my heart exhorts me.

I set the Lord ever before me; / with him at my right hand I shall not be disturbed.

Glory be to the Father, and to the Son, / and to the Holy Ghost,

As it was in the beginning, is now and ever shall be / world without end. Amen.

Antiphon

ALL: Receive the most sweet gift which shall be your glory, / giving thanks to God who has called you to the heavenly kingdom, alleluia.

Chapter—Ecclus. 37:17-20

LEADER: Establish within yourself a heart of good counsel, for there is no other thing of more worth to you than it. The soul of a holy man sometimes discovers true things, more than seven watchmen who sit in a high place to watch. But above all these things pray to the most High, that he may direct your way in truth. In all your works let the true word go before you, and steady counsel before every action.

℟. Thanks be to God.

℣. Who has known the mind of the Lord?
℟. Or who has been his counsellor?

℣. Lord, have mercy on us.
℟. Christ, have mercy on us. Lord, have mercy on us.

Our Father, who art in heaven, hallowed be Thy name, / Thy kingdom come, Thy will be done, on earth as it is in heaven. / Give us this day our daily bread, / and forgive us our trespasses as we forgive those who

trespass against us, / and lead us not into temptation, but deliver us from evil.

℣. The Lord be with you.
℟. And with your spirit.

Prayer

LEADER: Let us pray. May the Holy Spirit, we beseech You, O Lord, kindle in us that same fire which our Lord Jesus Christ sent down upon earth, and which He earnestly desired should burn mightily. Who lives and reigns with You, world without end.

℟. Amen.

℣. The Lord be with you.
℟. And with your spirit.

℣. Let us bless the Lord.
℟. Thanks be to God.

℣. May the souls of the faithful departed through the mercy of God rest in peace.
℟. Amen.

REFLECTIONS

(For private use)

It seems to be especially proper to friendship to converse with a friend. But a man converses with God by contemplating Him, as the Apostle states: "Our conversation is in heaven" (Phil. 3:20). Because the Holy Spirit makes us lovers of God, it follows that through the Holy Spirit we become contemplators of God. Thus the Apostle says: "But we all, with faces unveiled, reflecting as in a mirror the glory of the Lord, are being transformed into his very image from glory to glory, as through the Spirit of the Lord" (2 Cor. 3:18).

It is also proper to friendship that one is happy in the presence of a friend, rejoices in his words and deeds, and finds consolation in him in the midst of all anxieties and cares. Thus, we fly to friends for comfort

when we are sad. Because, therefore, the Holy Spirit makes us friends of God, and makes Himself to live in us and us in Him, it follows that through the Holy Spirit we receive joy and consolation from God against all the adversities and strife of the world. Therefore the Lord calls the Holy Spirit the Paraclete, that is Consoler . . .

It must be remembered, then, that through the Holy Spirit, we as children of God, act, not as slaves, but as free men. We do these things freely, which we do of our own free will, because to be free is to be the cause of one's own actions . . . But the Holy Spirit so inclines us to act, that He makes us act willingly, in as far as He makes us lovers of God. Consequently, children of God are acted upon freely by the Holy Spirit from love, and not through slavish fear. Hence the Apostle says: "For whoever are led by the Spirit of God, they are the sons of God. Now you have not received a spirit of bondage so as to be again in fear, but you have received a spirit of adoption as sons, by virtue of which we cry, 'Abba! Father!'" (Rom. 8:15).

Accordingly, when the Holy Spirit by love inclines the will to the true good to which it is naturally directed, He removes both the servitude by which a man, the slave of passion and sin, acts against the order of the will, and the servitude by which a man acts against the inclination of his will, in obedience to the law as the slave and not the friend of the law. Thus the Apostle says: "Where the Spirit of the Lord is, there is freedom" (2 Cor. 3:17), and: "If you are led by the Spirit, you are not under the law" (Gal. 5:18).

St. Thomas Aquinas, O.P.

THE GIFT OF UNDERSTANDING

Hymn

ALL: Drive far away our ghostly foe,
And Thine abiding peace bestow;
If Thou be our preceding Guide,
No evil can our steps betide.

Make Thou to us the Father known,
Teach us the eternal Son to own,
Be this our never-changing creed:
That Thou doth from Them both proceed.

To Thee who, dead, again dost live,
All glory, Lord, Thy people give;
Whom with the Father we adore
And Holy Ghost for evermore.

℣. O God, come to our assistance.
℟. O Lord, make haste to help us.

℣. Glory be to the Father, and to the Son, and to the Holy Ghost,
℟. As it was in the beginning, is now and ever shall be world without end. Amen. Alleluia.

Antiphon

ALL: He fed them * with the best of wheat, / and filled them with honey from the rock, alleluia.

Psalm 80:9-16

ALL: Hear, my people, and I will admonish you; / O Israel, will you not hear me?

There shall be no strange god among you / nor shall you worship any alien god.

I, the Lord, am your God who led you forth from the land of Egypt; / open wide your mouth and I will fill it.

But my people heard not my voice, / and Israel obeyed me not;

So I gave them up to the hardness of their hearts; / they walked according to their own counsels.

If only my people would hear me, / and Israel walk in my ways.

Quickly would I humble their enemies; / against their foes I would turn my hand.

Those who hated the Lord would seek to flatter me, / but their fate would endure forever.

Glory be to the Father, and to the Son, / and to the Holy Ghost,

As it was in the beginning, is now and ever shall be / world without end. Amen.

Antiphon

ALL: He fed them with the best of wheat, / and filled them with honey from the rock, alleluia.

Chapter—Acts 10:42-44

LEADER: In those days Peter opened his mouth and said: "Men brethren, the Lord charged us to preach to the people and to testify that he it is who has been appointed by God to be judge of the living and of the dead. To him all the prophets bear witness, that through his name all who believe in him may receive forgiveness of sins." While Peter was still speaking these words, the Holy Spirit came upon all who were listening to his message.

℟. Thanks be to God.

℣. The Holy Ghost will teach you
℟. Whatever I have said to you.

℣. Lord, have mercy on us.
℟. Christ, have mercy on us. Lord, have mercy on us.

Our Father, who art in heaven, hallowed be Thy name, / Thy kingdom come, Thy will be done, on earth as it is in heaven. / Give us this day our daily bread, /

and forgive us our trespasses as we forgive those who trespass against us, / and lead us not into temptation, but deliver us from evil.

℣. The Lord be with you.
℟. And with your spirit.

Prayer

LEADER: Let us pray. Be present and help Your people, we beseech You, O Lord; and, having nourished them with heavenly mysteries, defend them from the fury of their enemies. Through Christ our Lord.

℟. Amen.

℣. The Lord be with you.
℟. And with your spirit.

℣. Let us bless the Lord.
℟. Thanks be to God.

℣. May the souls of the faithful departed through the mercy of God rest in peace.
℟. Amen.

REFLECTIONS

(For private use)

The soul, strongly under the influence of Grace, that is the experience of all God's servants, chafes against the imperfect knowledge of God imposed on it by its natural way of knowing Divine things. God's friends yearn to discern the object of their desire more perfectly. Here, the Gift of Understanding comes to reinforce Faith. The Gift takes away some of the limitations of the virtue. It does not give sight. That belongs to the realm whither the regenerated soul is journeying. But it gives a perception of what to Faith is but a matter of assent.

St. Thomas says: "Faith implies but an assent to those things which are proposed to the reason for

acceptance, but Understanding imparts a kind of perception of the truth." And again in another context he writes: "The Gift of Understanding, after the saying of St. Gregory, enlightens the mind with regard to the things that come by hearing, in such wise that a man, even here below, enjoys a foretaste of the clear manifestation that is to be." This luminosity projected through the obscurity of the Divine objects of thought is something that can never glow on the Intelligence as long as it is confined to functioning in its natural manner, using the concepts through which it comprehends the things of Faith. In things which are beyond reason, the human mind receives from Faith that perfection which empowers it to attain to them, Faith being a regarding of Divine things in a mirror and in concepts which express the Divine enigmatically. But that Spiritual things be seized, as it were, in their unveiled truth, this is entirely above the normal human mode of apprehension and is due to the operation of the gift of understanding.

The contrast between the working of the virtue and that of the Gift is being continually obtruded on one's notice in the lives of the followers of Christ. The Faith of the saint is the same as the Faith of the ordinary Christian, and yet how different! The difference is entirely due to this, that in the case of one, Faith is reinforced by the activity of the Gift, whereas in the case of the other it does not come under its influence.

Man, therefore, though equipped with Grace cannot effectively fare toward his beatitude unless he is directed and helped by the Holy Ghost. He cannot have a knowledge of God which will act as a beacon light to direct his steps unerringly and undeviatingly towards God unless he receives interior illuminations from the Holy Spirit.

The Reverend Edward Leen, C.S.Sp.

THE GIFT OF WISDOM

Hymn

ALL: The sevenfold gifts of grace are Thine,
O Finger of the Hand divine;
True Promise of the Father Thou,
Who doth the tongue with speech endow.

Thy light to every sense impart,
And shed Thy love in every heart;
Thine own unfailing might supply
To strengthen our infirmity.

Glory to Thee, O Father, Lord,
And to Thy sole-begotten Word,
Both with the Holy Spirit one,
While everlasting ages run.

℣. O God, come to our assistance.
℟. O Lord, make haste to help us.
℣. Glory be to the Father, and to the Son, and to the Holy Ghost,
℟. As it was in the beginning, is now and ever shall be world without end. Amen. Alleluia.

Antiphon

ALL: The Spirit of the Lord * has filled the whole world, / and that which contains all things has knowledge of the voice, alleluia.

Psalm 18:1-8

ALL: The heavens declare the glory of God, / and the firmament proclaims his handiwork.
Day pours out the word to day, / and night to night imparts knowledge;
Not a word nor a discourse / whose voice is not heard;
Through all the earth their voice resounds, / and to the ends of the world, their message.

He has pitched a tent there for the sun, / which comes forth like the groom from his bridal chamber and, like a giant, joyfully runs its course.

At one end of the heaven it comes forth, / and its course is to their other end; nothing escapes its heat.

Glory be to the Father, and to the Son, / and to the Holy Ghost,

As it was in the beginning, is now and ever shall be / world without end. Amen.

Antiphon

ALL: The Spirit of the Lord has filled the whole world, / and that which contains all things has knowledge of the voice, alleluia.

Chapter—John 14:23-26

LEADER: If anyone love me, he will keep my word, and my Father will love him, and we will come to him and make our abode with him. He who does not love me does not keep my words. And the word that you have heard is not mine, but the Father's who sent me. These things I have spoken to you while yet dwelling with you. But the Advocate, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your mind whatever I have said to you.

℟. Thanks be to God.

℣. The Apostles declared in diverse tongues

℟. The wonderful works of God.

℣. Lord, have mercy on us.

℟. Christ, have mercy on us. Lord, have mercy on us.

Our Father, who art in heaven, hallowed be Thy name, / Thy kingdom come, Thy will be done, on earth as it is in heaven. / Give us this day our daily bread, / and forgive us our trespasses as we forgive those who trespass against us, / and lead us not into temptation, but deliver us from evil.

℣. The Lord be with you.
℟. And with your spirit.

Prayer

LEADER: Let us pray. O God, who has taught the hearts of Your faithful people by the light of Your Holy Spirit, grant us by that same Spirit to relish what is right and ever rejoice in His holy consolations. Through Christ our Lord.

℟. Amen.

℣. The Lord be with you.
℟. And with your spirit.

℣. Let us bless the Lord.
℟. Thanks be to God.

℣. May the souls of the faithful departed through the mercy of God rest in peace.
℟. Amen.

REFLECTIONS

(For private use)

All writers on the gifts of the Holy Ghost place wisdom as the highest gift of all. It takes this high position partly because its work is done in the intelligence, which is man's highest power occupied to its highest capacity. Like knowledge and understanding, its business is to make us see God everywhere, in the material and spiritual creation of God, in the concrete facts of existence and in the revealed truths of faith. It produces in a soul a sense of complete certainty and hope. Hence it is sometimes described as neighbor to hope; indeed, its finest side is often just that determined and resolute conviction with which the soul rises superior to every possible disaster, and is prepared to brave every contingency in its sureness of God's final power and the efficacy of His will. It comes closer, therefore, to God Himself than to either understanding or knowledge.

These do, indeed, enable the soul to be continuously conscious of the Divine presence, of God imminent as well as transcendent. God in the heart of the world as well as wholly above the world, and they affect this consciousness by enabling the soul to see Him everywhere. They lift the veil. They show His footprints. They trace everywhere the marks of His power, wisdom, love. But it is noticeable that they lead to God from the world. I see a flower, and by the gift of knowledge I am immediately aware of the author of its loveliness; by understanding I perceive with clearness the wonder of God's working in the world. By them I lift my eyes from earth to Heaven, by wisdom I look from Heaven to see the earth.

Wisdom, therefore, implies an understanding of the world through God, whereas knowledge and understanding suppose a perception of God through the world. Wisdom takes its stand upon causes, the other two on effects. They work from creatures to Creator; wisdom looks upon all the world through the eyes of God. Consequently the effect of wisdom is that the soul sees life as a whole. Matter and truth are to it no longer separate planes of thought, but one. There is at once no distinction between them in the eyes of God, for both are manifestations of Himself and creatures of His making. Hence the soul that is dowered with wisdom climbs up to God's own height, and looking down upon the world see it 'very good,' noticing how part fits in with part, and how truths of faith, and truths of science and sunset, and flower and Hell, are linked one with another to form the pattern of God's design. Each has its place in the Divine economy of God's plan, each is equally of God, equally sharing in His purposes, though some more than others able to express God better. The effect, then, is largely that the whole of life is co-ordinated, and equality, fraternity, liberty become not the motto of a revolution, but of the ordered government of God.

The Reverend Bede Jarrett, O.P.

THE SOUL OF THE MYSTICAL BODY

Hymn

ALL: Come, Holy Ghost, with God the Son,
And God the Father ever One:
Shed forth Thy grace within our breast,
And dwell with us, a ready guest.

By every power, by heart and tongue,
By act and deed, Thy praise be sung:
Inflame with perfect love each sense,
That other souls may kindle thence.

O Father, this we ask be done
Through Jesus Christ, Thine only Son,
Who with the Holy Ghost and Thee,
Shall live and reign eternally.

℣. O God, come to our assistance.
℟. O Lord, make haste to help us.

℣. Glory be to the Father, and to the Son, and to the Holy Ghost,
℟. As it was in the beginning, is now and ever shall be world without end. Amen. Alleluia.

Antiphon

ALL: I will pour out My Spirit * upon all flesh / and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions, alleluia.

Psalm 47:1-4, 9-15

ALL: Great is the Lord and wholly to be praised / in the city of our God.

His holy mountain, fairest of the heights, is the joy of all the earth; / Mount Sion, "the recesses of the North," is the city of the great King.

God is with her castles; / renowned is he as a stronghold.

As we had heard, so have we seen in the city of the Lord of hosts, / In the city of our God; God makes it firm forever.

O God, we ponder your kindness / within your temple.

As your name, O God, so also your praise reaches to the ends of the earth. / Of justice your right hand is full;

Let Mount Sion be glad, / let the cities of Juda rejoice, because of your judgments.

Go about Sion, make the round; / count her towers.

Consider her ramparts, examine her castles, / That you may tell a future generation that such is God.

Our God forever and ever; / he will guide us.

Glory be to the Father, and to the Son, / and to the Holy Ghost,

As it was in the beginning, is now and ever shall be / world without end. Amen.

Antiphon

ALL: I will pour out My Spirit upon all flesh, / and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions, alleluia.

Chapter—1 Cor. 12:12-14, 27

LEADER: For as the body is one and has many members, and all the members of the body, many as they are, form one body, so also is it with Christ. For in one Spirit we were all baptized into one body, whether Jews or Gentiles, whether slaves or free; and we were all given to drink of one Spirit. For the body is not one member, but many. Now you are the body of Christ, member for member.

℟. Thanks be to God.

℣. My Spirit that is in you shall not depart out of your mouth,

℟. Nor out of the mouth of your seed, nor your seed's seed.

℣. Lord, have mercy on us.
℟. Christ, have mercy on us. Lord, have mercy on us.

Our Father, who art in heaven, hallowed be Thy name, / Thy kingdom come, Thy will be done on earth as it is in heaven. / Give us this day our daily bread, / and forgive us our trespasses as we forgive those who trespass against us, / and lead us not into temptation, but deliver us from evil.

℣. The Lord be with you.
℟. And with your spirit.

Prayer

LEADER: Let us pray. O almighty and everlasting God, who through Your only Son has shown Your care for Your Church, by mercifully cultivating every branch bearing fruit in that same Christ, Who is the true vine, that it may bear fruit more abundantly; grant that no thorns of sin may prevail against Your faithful, whom like a vine You have brought out of Egypt through the font of Baptism; so that fortified by Your sanctifying Spirit they may ever be enriched with everlasting fruit. Through the same Christ our Lord.

℟. Amen.

℣. The Lord be with you.
℟. And with your spirit.

℣. Let us bless the Lord.
℟. Thanks be to God.

℣. May the souls of the faithful departed through the mercy of God rest in peace.
℟. Amen.

REFLECTIONS

(For private use)

The Church through the very laws of her birth has the position of a sign, of a *signum.* As Jesus in His infancy was declared to be a *signum,* a sign, so the Church

was born through this, that in her own body she manifested to all men that the Spirit of promise had come. This is indeed the guiding idea in the sweet matter of the Spirit and the Bride, of the Holy Ghost and the Church, that the Church from the very beginning, through her very constitution, through all the life that is in her, proclaims to the world that the Spirit of promise has been sent. The Church is as truly the symbol of the Spirit as was the dove at Christ's baptism, and through this fact the spirituality of the Church is differentiated from all other possible spiritualities, for it is a spirituality that is at the same time a sign, a testimony, a proof, that the Spirit is on this earth. Far from us to think that the Spirit only used a transient sign when He came at Pentecost; He made the hundred and twenty persons into His sign, and they would be such to the end of their mortal career; Mary the Mother of Jesus was the sign, the twelve Apostles were the sign, all the other disciples were the sign, and they were the Church. It is therefore the Church's characteristic to be and to remain for ever the Pentecostal manifestation of the Spirit.

In this sense we may give countenance to an expression which is dear to not a few ecclesiastical writers; they say that the Spirit was 'incarnated' in the Church, as the Second Person of the Trinity was incarnated in an individual human nature. The only exception we take to such a phrase is the use of the word 'incarnate' with regard to the Spirit. The Spirit's coming is as literal as the coming of the Word: but instead of His taking flesh, He clothed Himself in signs. If those signs be permanent, the Spirit is permanently with man, as much as the Son of God is permanently with man. So the matter of supreme interest is the permanence of those features that made the first group of Christians, the assembly of the upper room, the primitive Church, into an evident sign of the Spirit.

Abbot Anscar Vonier, O.S.B.

BENEDICTION OF THE MOST BLESSED SACRAMENT

ALL: O salutaris Hostia,
Quae caeli pandis ostium,
Bella premunt hostilia,
Da robur, fer auxilium.

Uni trinoque Domino,
Sit sempiterna gloria:
Qui vitam sine termino
Nobis donet in patria. Amen.

Tantum ergo Sacramentum
Veneremur cernui:
Et antiquum documentum
Novo cedat ritui:
Praestet fides supplementum
Sensuum defectui.

Genitori, Genitoque
Laus et jubilatio,
Salus, honor, virtus quoque
Sit et benedictio:
Procedenti ab utroque
Compar sit laudatio.

℣. Panem de coelo praestitisti eis. (Alleluia.)
℟. Omne delectamentum in se habentem. (Alleluia.)

Oremus. Deus, qui nobis sub Sacamento mirabili Passionis tuae memoriam reliquisti: tribue, quaesumus, ita nos Corporis et Sanguinis tui sacra mysteria venerari, ut redemptionis tuae fructum in nobis jugiter sentiamus. Quie vivis et regnas in saecula saeculorum.

℟. Amen.

Psalm 116

ALL: Laudate Dominum omnes Gentes, laudate eum omnes populi.

Quoniam confirmata est super nos misericordia ejus, et veritas Domini manet in aeternum.

Gloria Patri et Filio et Spiritui Sancto.

Sicut erat in principio, et nunc et semper, et in saecula saeculorum. Amen.

HOLY GOD, WE PRAISE THY NAME

ALL: Holy God, we praise Thy Name,
Lord of all, we bow before Thee;
All on earth Thy sceptre claim,
All in heaven above adore Thee,
Infinite Thy vast domain,
Everlasting is Thy reign.

Hark! The loud celestial hymn,
Angel choirs above are raising!
Cherubim and Seraphim
In unceasing chorus praising,
Fill the heav'ns with sweet accord:
Holy, holy, holy Lord!

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Cover design by Brother Placid, O.S.B. Text arranged and edited by Reverend Colman Barry, O.S.B.